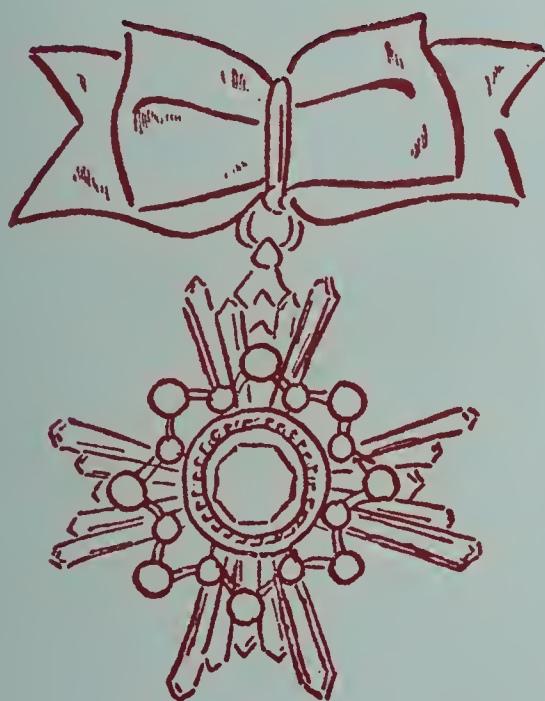


Pam  
Biog

Smythe, M.F.

JUN 17 '59 376

# MINISTER OF RECONCILIATION



メ  
リ  
ー  
・  
エ  
フ  
・  
ス  
ミ  
ス

The Story of

MARY FLETCHER SMYTHE

missionary to Japan

By Rachel Henderlite



## MARY F. SMYTHE - Minister of Reconciliation

*All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation. (II Corinthians 5:18)*

"Those were the things that only I could do." So spoke Mrs. L. C. M. Smythe, minister of reconciliation, as she and I sat in my living room in Richmond, Virginia, this fall talking about the things she had done in Japan as a missionary of our church.

The task of the missionary is the task of reconciliation, a task to be undertaken through all the means at his disposal. For when one is himself reconciled to God and entrusted with the ministry of reconciliation, he finds that everything he has and does may become an instrument through which he can work as an ambassador for Christ. The task of bringing men to Christ becomes the task of his whole life, and the reconciliation of men to one another is a natural fruit of the fundamental reconciliation. There were things that only Mrs. Smythe could do because of the gifts she had received from her Lord and given over to Him to be used in His work.

And what a startling array of things it was—providing communion cups for a struggling little Baptist church devastated by poverty and war; helping to shape the educational policies of a great Christian school for girls; dispensing powdered milk to mothers with tubercular children; distributing Christmas cards with their message of good will to clerks in banks, to workers in factories, to students and teachers in schools; finding a Christian husband for a girl with no parents to perform this service for her; supervising the building of a kindergarten for a new struggling church; gathering up an orphan boy living in a bombed-out railway station; giving a "good plain Christian talk", as she put it, to the Rotary Club of the third largest city in Japan, and who can say what else!

I spent a year in Japan at the invitation of our Board of World Missions as visiting teacher in Kinjo College in Nagoya and was fortunate enough to be assigned to live with Mrs. Smythe in her lovely home in Nagoya. It was a year in which I saw missions clearly for the first time in my life, saw the life of an ambassador for Christ in the midst of the emptiness, poverty, courage, and despair of a people who do not know Christ; saw with a deep sense of satisfaction



how deeply and sincerely a person who is dedicated to Jesus Christ can minister to the people of another land.

The story of Mary Fletcher Smythe is the story of such a person. A missionary to Japan for 41 years, she serves as a reflection of the missionary movement of our church. If we can say—as we can, and must—that the mission of the church is the ministry of reconciliation, perhaps we can see in the life of this one person a portrayal of the many kinds of reconciliation that may and must be brought about in the world today, and that will indeed be brought about when a human being is committed to the task of the church of Jesus Christ.

The mission of the church is indeed the ministry of reconciliation. The church has been placed in the world by God as witness to His reconciling love and as ambassador of reconciliation to all the world. The missionary movement of the church is the church's acceptance of this God-given mission, and is the attempt to carry out that mission as best it can. The measure of its success cannot be calculated by means of statistics. Indeed, it is not man's prerogative to measure success at all. Man is called to obedience, and the consequences of his obedience or disobedience are known only to God. But it may be that the whole work of the church will be seen in clearer terms if we will look at it in the life of a single person, translating the Christian words "ministry" and "reconciliation" into concrete human situations.

Many of the situations Mrs. Smythe faced are representative of the situations the church is continually facing as it stretches out toward other corners of the world. The problems she met in Japan are the problems all of our missionaries are meeting as they go out representing us among the other peoples of the world. To think into the answers she gave to these problems may well give assistance to young missionaries who look forward to a life of service in a foreign country, and to all of us who represent the church in this or any pagan country in which we live. Surely we make a mistake when we separate "mission" and "church" in our thinking, and assume that the ministry of reconciliation belongs only to the former and not the latter. To see the fruitfulness of her life and the variety of ways in which she served may well inspire many a young person to spend his own life in some such ministry of reconciliation, whether here or abroad.

Here are some of the aspects of the church's ministry that are reflected in Mary Smythe's life:

## ***The Reconciliation of Peoples of Different Cultural Backgrounds:***

The most obvious phase of Mrs. Smythe's ministry was the reconciliation of people of widely different national cultures. Japan and America are very different in many important respects, and there is always the temptation—particularly for Americans, who are often convinced that the American way is the only really civilized way—to look upon the culture of another people with more curiosity than appreciation. Not so Mrs. Smythe. Here among the people of America and Japan she was able in a peculiar way to serve as interpreter of East to West and West to East, and indeed delighted so to do.

Japan is a country of long tradition. Its charming woodblocks, its fascinating legends, its ceremonial patterns of life date back centuries before Columbus entertained the hope of sailing around the world in search of spice and stumbled upon the American shores. The sensitiveness of the people, their innate courtesy, make our brusqueness seem crude and barbarian, and call for peculiar care on the part of the fast-moving Westerners who live in Japan if we are not to appear insensitive and overbearing.

I find myself wondering whether it was because of Mrs. Smythe's own sensitiveness to the feelings of others that she was able with such ease to become a part of Japanese society. Born on the famous Eastern Shore of Virginia, married into an old Charleston family, she carried with her to Japan her own graciousness and reticence which enabled her to feel her way into the ways of Japan and interpret for her compatriots some of the beauty and loveliness she found there.

This sensitiveness and gracious cordiality were characteristic of her ministry from the beginning but were especially important during the tense post war years. After the war—which was when I knew her—Mrs. Smythe took it as a large part of her job as missionary to offer herself as a bridge between the army of occupation and the occupied nation. On one occasion, she told me, she was able to assist a colonel's family to become friends with a Japanese family. At the suggestion that they would like to know such a family she thought immediately of a high school boy whose father had been a member of Mr. Smythe's Bible class years before, and who had himself been brought by his father to enroll in one of her own Bible classes, and she arranged through him for the two families to know each other.



They began to entertain one another in their homes, to learn each from the other the manners and customs of another people, and they became fast friends, with mutual understanding and respect, thus exemplifying the kind of reconciliation for which the church moves out.

"I've really done a lot of that," Mrs. Smythe said as I talked with her one evening. "Whenever I entertain an American officer in my home, I try to think of a nice Japanese man who would be congenial with him and invite him at the same time."

Sometimes this work of reconciliation had extremely practical outcomes in missionary work, enlisting American residents in Japan in the work of the Japanese church. There was Miss Govoni, for example. Miss Govoni was a young Presbyterian woman associated with the American Air Force who wanted the experience of working in a Japanese school. At the request of the chaplain Mrs. Smythe got her a job in Kinjo High School teaching conversational English 16 hours a week for \$33.00 a month, the salary of a Japanese teacher for the same work. Miss Govoni was delighted. She entered into the life of the school in many ways, having the girls over for taffy pulls in her home, demonstrating for them the strange ways of Americans, but also manifesting the friendliness and concern of the Christian church.

When Miss Govoni was transferred and had to leave the school, the authorities came blythely to Mrs. Smythe at once with the request, "Could you send us another girl like Miss Govoni?" Strangely enough, she could. Another girl turned up almost before Miss Govoni left—the life of a ministerial student serving as chaplain's assistant in the Air Force in Nagoya. She was a nurse, used to being busy, and delighted to give some of her energies to the Christian school.

### ***Ministry Through the Use of Common Gifts***

The basic principle that underlay the ministry of Mary Smythe was "doing what I can do in the situation in which I am". Mrs. Smythe did not intend to be a missionary. She had no spectacular call. Many of our women missionaries when asked, "Why did you decide to go to Japan, or Africa, or Brazil?", must in all honesty reply: "Because John was going."

Mary Smythe went to Japan because Cheves Smythe had gone. In 1913 Mary went on a trip to the Philippines and from there to Japan the next summer to visit her cousins Harry Myers and Patty

Myers Logan, the first wife of Charles A. Logan. Both of these cousins were statesmenlike representatives of our church in Japan, having been appointed by our Board in 1897 and 1902 respectively. While visiting them, Mary met Cheves Smythe in Karuizawa, a beautiful mountain resort not far from Tokyo, where many of our missionaries went for needed holidays. I later visited Mary there in the house she and Cheves built for their vacation times.

Mary had spent her early life in Virginia. Born on the Eastern Shore, she had studied as a little girl in a private school presided over by my father (Rev. H. Henderlite) who, like many another young preacher, began his ministry at the famous old Makamie Church in Accomac where Presbyterianism got its start in Virginia. Later she went to Mary Baldwin Seminary and Randolph Macon College. Then a trip to the Philippines that included a visit to Japan, and her life was turned to the missionary work of the church.

Mary and Cheves were married in 1916 and went back to Japan as evangelistic missionaries in Toyohashi. The next year they were moved to Nagoya, the third largest city in Japan and a stronghold of Buddhism, to join the staff of Kinjo, or "the Golden Castle School for Girls." Kinjo was to become during their ministry, and largely through their wisdom and consecration, one of the best known educational institutions of our church anywhere in the world. Founded in 1888 by Mrs. Annie Randolph with only a handful of girls, it had grown by the time they joined the faculty to a high school with 200 girls. Mr. Yoichi Ichimura, a fine young Japanese teacher, was being elevated to the position of principal—a venture in mission policy undertaken with serious misgivings and some opposition, but a policy that was to prove its validity in the future history of the school.

Mr. Smythe's willingness to become a part of the teaching staff of this school was rather remarkable. He must work under a Japanese principal, which is sometimes difficult for an American to do, and he went knowing that it was really his wife's certificate in music, needed for the standardization of the school's music department, that made them such a desirable couple in the eyes of the school administration. But they went, she as the nominal head of the Music Department, and he as a teacher of Bible and English.

It was a remarkable team, Mr. and Mrs. Smythe and Mr. Ichimura. Mr. Ichimura had been a Buddhist, teaching ethics in a Buddhist



school. He had come to an English Bible class set up by one of our missionaries, Mr. Robert E. McAlpine, for the teachers in a country high school, with the sole purpose of making a comparative study of Buddhism and the Christian religion. Under the tutelage of Mr. McAlpine he was converted to Christ, and became a strong force in Christian education in Japan, serving Kinjo as principal for 35 years. He lived to see Kinjo grow into a strong school with a four-year college, a junior college, high school, and a junior high school—3000 students in all. In his life time Kinjo was adopted by Southwestern University in Memphis, Tennessee, as a sister college, and Mr. Ichimura himself was given a doctor's degree in 1950.

Mrs. Smythe, like many a missionary wife, had no opportunity to get the two years at language school normally required of our missionaries to Japan. Instead she studied with a private teacher, and from her experience thinks this a very satisfactory way to do it. Mrs. Smythe made good use of her Japanese. She could read the language, but never with great facility. I never saw her write it. Her spoken Japanese had, I am sure, a distinct individual flavor. But it was good Japanese, useful Japanese. Many a time I have seen a startled look cross the face of a man or woman, and a smile, and then: "She speaks very good Japanese!" And I always suspected that even though it was her own kind of Japanese and always brought a smile, the fact that she used it so sincerely to express her respect for whomever she spoke to, made her Japanese always a medium of reconciliation. She could say whatever she wanted to say. She was careful to use the language courteously and graciously—in the same manner as she used the traditional Japanese bow—with respect for the people whose language it was.

### ***Identification With the People***

So it was with her material possessions. One of the great problems hotly argued by all young missionaries—and by many stay-at-homes—is the question of the comparative standard of living of the missionary and the people to whom they go. Shall the missionary live in a Japanese house? Shall he spend no more money than his Japanese colleague, live the way he does, wear his clothes, eat his food? What does it mean to identify one's self with the people one serves?

Mary Smythe's answer to this was unhesitating and it was carried out consistently in most of her activities. "I believe in using the



benefits of civilization to help you along in your work," she said. "The people who think they have to give up the superior advantages of western ways of life in order to keep from raising barriers between themselves and the people with whom they live and work generally select a few particular things to give up and find they have to hang on to others if they are to live." This, I think, was the chief characteristic of Mary Smythe's ministry. There was no nonsense about her, nothing artificial about her life. She took the possessions that might have been barriers and made them avenues to greater services, resources of reconciliation.

When I lived with her, she had a lovely home, a Japanese home, renovated for western living with floors and bathrooms and an American kitchen. There might have been criticism of the fact that two missionaries had three bedrooms, but you never saw space used so consistently for purposes of reconciliation. She had what proved to be a Christian guestroom for the whole city of Nagoya—and an amazing succession of guests came for us to entertain and enjoy. There were Stanley Jones and Muriel Lester, each of whom was on a speaking tour around the world with an interpreter, a minister from the National Council of Churches on a home-visitation evangelism training campaign for the United Church of Japan, outstanding Japanese ministers in Nagoya for the work of the church, missionaries from our own and other missions on business trips. Just any day when the telephone rang it might be one of the local ministers asking Mrs. Smythe to take care of a visitor for overnight—and she always did—a fact which made my own year in Japan a glorious glimpse into the life of the Christian church.

But not only visiting dignitaries of the church were welcome there. It was just as likely to be a sick Japanese boy, just out of a tuberculosis hospital, who needed a week or so of good nourishing food, or a girl bereft of her last relative, who needed a new perspective on life. There were no limits on the hospitality made possible by the existence of "the prophet's chamber" in this missionary home.

It was not only the bedrooms that contributed to Mrs. Smythe's ministry of reconciliation, however. The whole house and everything she possessed were expended in this same way. I saw her living room emptied of a Bible class just in time for a conference with a high school principal come to ask help on a knotty school problem. I saw the whole of the Christian Higher Education Association, meeting at

Kinjo, come into town for a reception in her lovely home, for a taste of American dainties and American hospitality. And I saw a Japanese wedding there.

But the most typical and perhaps the unique use of her home was the use she made of it in teaching. No longer needed as titular head of the Music Department, Mrs. Smythe was moved over into the Home Economics Department—again ready to do what she could where she was needed. This time it was western cooking—a new and unusual medium of reconciliation. “Why western cooking?” I asked. “Isn’t this a sort of needless luxury for Japanese girls?” Not at all. They need it as teachers of Home Economics. Moreover, they need it as wives, for any Japanese family will include American food in their menu today when they can afford it. So Mrs. Smythe made it an experience of exceptional value for the students, and a way of spreading the gospel of Jesus Christ.

She turned her home into a sort of living “practice home.” “It’s the sort of thing only I could do,” she said. So she invited the senior students, four at a time, to spend the night with her and Mr. Smythe, to see western life at first hand. They would come at 4 o’clock, set the table for supper, watch it being cooked, serve the table. They made up beds, slept in comfortable American fashion and had an American breakfast. After the war when classes were too large for this, she would still have them in, thirty or forty at a time, to see the house, to watch a bed being made, to see the kitchen while supper was cooking, to see the table set with silver and linen and exquisite western China.

“Is it the job of the church to spread western civilization?” you ask. “Isn’t it hard enough to keep the Christian religion separated from western interpretations of it and western accretions to it without deliberately setting out to teach western ways of life? What would you say to that Mrs. Smythe? Why not spend your time in evangelistic work?”

Why not indeed? What is evangelistic work and how is it done?

### ***Evangelism in Many Forms***

“The Christian witness of the missionary enterprise is more than institutions, whether they be churches or schools. It is the life and



work of every individual missionary. There are as many methods of evangelism as there are missionaries—and more.” (Cogswell, James A., *Until the Day Dawn*, p. 104)

It was as evangelistic missionaries that Mr. and Mrs. Smythe went to Toyohashi in 1916, and as an evangelist that Mrs. Smythe returned to Nagoya in 1947, among the first missionaries of our church to go back after the war. When they left Toyohashi in 1917 to go to Kinjo to undertake school work, their going was in no sense a desertion of the evangelistic mission of the church. Teaching was for them an opportunity for making a Christian impact upon the life of human beings—whether it be teaching music or western cooking or English or Bible. It led into everything you can think of, from job placement to the selection of a marriage partner.

In addition to school work there were regular visits to a nearby factory, and to a laundry, in both of which regular work time was set aside for services. There was a Bible class with mothers who lived in a crowded housing development for repatriates, and another Bible class for the boys in a reform school.

“This story I told to the Empress,” she said “to illustrate the kind of work one can do.”

Mrs. Graham, the chaplain’s wife, came one day as Social Service Secretary of the Officers’ Wives Club with seventy or eighty dollars the club wanted to give to some war widows of Japan. At once Mary thought of the Repatriation Center where seventy women and their 149 children lived. Wishing to make the best possible use of the money, Mrs. Smythe went to the superintendent to ask, “What do these mothers need?” On consulting them, he found that more than anything else each woman wanted a good stewpan. So Mrs. Smythe went with the chaplain’s wife to a wholesale place to buy seventy stewpans, which were forthwith delivered to the Repatriation Center.

But this was not enough. A gift is to be given and received. The receiver needs someone to thank. The persons involved are far more important than the gift. So an occasion was arranged at eight o’clock when the women were at home. The names were read, the pans were given. Mrs. Smythe took the occasion, as she always put it, to “make a good plain Christian talk,” and a representative stood up to express the thanks of the mothers to Mrs. Graham.

“Last Christmas,” said Mrs. Smythe, “six hundred dollars passed through my hands as gifts from American friends to Japanese friends.”

So likewise are English Bible classes occasions for evangelistic work. Although they are regarded by some missionaries as unimportant, Mary Smythe finds them one of the simplest forms of missionary activity and therefore one of the best ways of making fruitful contact with other people. Think of fifteen or twenty young men meeting in your home or church once a week. Multiply this by 41 years, and you can estimate the impact of this missionary service. Suppose they do come for the English rather than for Bible. Hardly a year passes but one young man, who perhaps has come to study English for banking needs, will say, “Where do you go to church? I’d like to go with you.”

On one occasion a man who had been in Mr. Smythe’s class as a boy, brings his high school son to be in Mrs. Smythe’s class, saying that his older son, who formerly had been enrolled in her class, was at this time planning to enter the ministry.

Another man, who, though he had been in her English Bible class, never established any connection with the church, came to call when Mrs. Smythe was preparing to leave Japan. As he told her goodbye he broke into tears, for she represented to him a phase of his life that had meant much to him. As she put it, “I was his only link with the church.” Before she left him she was able to put the question that was much on her heart, “What are you doing for your sons that will enable them to find what you have found here?”

“Underlying all these forms of evangelism are the same simple requirements—an understanding heart, a deep love for men, as passionate devotion to Christ, a genuine experience of His grace, a close fellowship with Him in prayer, the faithful preaching of His gospel, and a life that flashes here and there some glint of His glory.” (Fulton, C. Darby, *Star in the East*, p. 124)

### ***Mr. Smythe’s Ministry***

“The missionary must remember that his purpose in Japan is the building of the church.” This was the counsel of Mr. Smythe, and a



clue to the profound wisdom of his leadership in the Japan mission. Although I never knew Mr. Smythe except through the warm memories of his many friends and of his wife, I learned much about the joint ministry of Mr. and Mrs. Smythe in the years they had together. The almost reverent way in which Dr. Ichimura spoke of him and of the assistance he had rendered Kinjo, the Blue Ribbon Medal for Cultural and Educational Service bestowed upon him by the Emperor just before his death, the countless individuals who kept coming to the house as long as his wife remained in Japan—coming with words of appreciation, coming with arms laden with gifts, coming with problems they could not solve—all of these were evidences of his contribution to Japan. I would say unhesitatingly about him, as I would say about his wife, that it was his humble, gracious spirit coupled with his brilliant intellect and his uncommon common sense that marked his ministry.

It was his vision in recognizing the importance of putting our educational institutions under the administration of strong Japanese leaders that enabled Kinjo to become the great school it has become. "It is no small matter," says one annual report as far back as 1930, "when a school can be described as the greatest evangelistic force in a great city of nearly a million souls, but this is the reputation of our Kinjo College." For Dr. Smythe was in Japan in the service of Jesus Christ, and he sought no glory for himself or for his country. What a man can accomplish in a lifetime of dedicated service is impossible to estimate—if he does not care who gets the credit.

Mr. Smythe became ill in the summer of 1939 with heart trouble and returned to Charleston in December, where he died February 21, 1941. For six years thereafter Mrs. Smythe continued to live in Charleston before returning to Japan in September 1947.

### ***Return To Japan***

The manner of her return to Japan was itself a tribute to her ministry. In October 1945 when the war was over, four men were sent by our Government to Japan for purposes of reconciliation—Dr. Douglas Horton, Bishop James C. Baker, Dr. Walter W. Van Kirk and Dr. Luman J. Shafer. They met with leaders of the Christian church in a number of cities. Of the meeting in Nagoya held in a

bombed building at Kinjo, the glass out of all windows, the town destroyed, the written report of these four men mentioned a "fine Christian principal" with whom they conferred. There had been no possibility of correspondence between the Japanese and American friends during the war, but at this first opportunity Mr. Ichimura, who was of course this fine Christian principal, gave these ambassadors a letter addressed to Mrs. Smythe urging her to come back to Japan and take up her work again, assuring her she would be welcome whenever she could come. For lack of proper address and because of similarity of names, the letter was turned over to John Coventry Smith of the Board of Missions of the Presbyterian Church, U.S.A., and hung around his desk until in January 1946 it dawned upon him that it was intended not for him but for Mrs. Smythe, and he sent it on to Charleston, South Carolina. At once Mrs. Smythe made application to the Board for permission to return to Japan.

Our Board of World Missions was making plans at that time for the return of two of our missionaries, Will McIlwaine and James McAlpine, to investigate the possibility of reopening our work. Mr. Lardner Moore was already in Japan, having served with the U.S. Armed Forces during the war. Dr. Fulton wrote at once to Margaret Archibald, who was spending the war years in student work at Mississippi State College for Women, inviting her to go back with Mrs. Smythe. There was much red tape in securing passports. Supplies of all kinds had to be taken over for a fresh start. Food to last at least a year must be assembled. They took a Ford car, and Mrs. Smythe said, "We had the greatest time getting a license!" Accompanied by the school secretary she went back and forth to the city traffic bureau, visiting fourteen different places in one day to arrange for this one item. Mrs. Smythe and Margaret Archibald were the first missionaries to go into Nagoya after the war—indeed, the first Americans not connected with the Armed Forces to return there to live. Two Americans had continued to live there throughout the war.

It was in this period after the war that I had the opportunity to see Mary at work as "ambassador of reconciliation." The variety of activities in which she was engaged in the year I lived with her presented a remarkably clear picture of the church at work in the



world. Her own words offer the best explanation of this ministry that I can offer: "Knowing me as a missionary, the Japanese felt free to ask me to do whatever they wanted me to do. I could not always do it of course, but I was always glad to do it if I could."

How often she could is shown by the many friends she made in Japan, by the number of parties and presents that were accorded her on her departure from Japan at the end of her long and fruitful ministry. Every religious and civic club in Nagoya with which she was connected had its own farewell party in her honor. There were hundreds of different gifts. A letter written to her family and friends just before she sailed from Japan put it this way: "People gave me many farewell presents, from a painted screen brought by the Vice-Governor's wife next door, big cloisonne vases, old prints and pictures, lacquer and China bowls, down to miniature toys, fruits and eggs. All but the food gifts are now on their way to Charleston by freight."

The parties ranged from farewells by the Rotary Club, the American Consulate, the college alumnae to briefer farewells in every department of the school. Perhaps the most elaborate celebration was given by the Women's Purity League, an organization somewhat like the W. C. T. U., which had a dinner of some two hundred and fifty people with formal speeches by the governor, the mayor, and other city officials, as well as by some of her intimate friends. People attended from every organization in town, including the Ministerial Association, the YMCA and YWCA, the Department of Welfare of the City. The entire party was televised and broadcast throughout Japan, and it was a gala occasion indeed. It proved the validity of what one of our missionaries said about her, "Mrs. Smythe knows more people in Nagoya than any other living person."

### ***An Imperial Award***

The most significant and certainly the most unusual tribute to Mrs. Smythe and her contribution to Japan were the two awards of national significance that were given her. The first one was in 1951, when the newspaper of Aichi Prefecture presented her with a medal signifying outstanding service to the entire community. The other award was a decoration from the Japanese Government, a medal and a citation which represents what is known as the Fifth Order of the Sacred

Treasure, given in recognition of significant contribution to the country as a whole. It was presented to Mrs. Smythe by the Governor of the province on the day before she left Nagoya.

A few days later she was received in Tokyo in audience by the Empress of Japan, where she went to thank her for the honor. They chatted together in Japanese for about twenty minutes, during which interview the Empress inquired about the work Mrs. Smythe had done in Nagoya, thanking her personally for the years she had spent in Japan and for the contribution she had made to the people of the country.

This Fifth Order of the Sacred Treasure is one of the highest awards ever given to a foreigner by the Japanese Government and is an award of very high distinction indeed. Besides Dr. and Mrs. Smythe, only one other missionary of our church has been granted this particular honor, Dr. R. M. Wilson of Korea, for his work with lepers.

To estimate the contribution of this one woman to the work of the Christian church in Japan would indeed be an impossible undertaking. One can only reflect on the lives she has touched by her selfless service, the gracious influence she has exerted at a critical time in the history of our church's mission to Japan, and know that hers has been a ministry of reconciliation worthy of her Lord's calling. For it is as the church works quietly and unostentatiously to meet the needs of persons whoever and wherever they may be that the church best carries out the ministry of her Lord to the world.

BOARD OF WORLD MISSIONS  
Presbyterian Church in the U. S.  
Educational Department  
BOX 330, NASHVILLE 1, TENNESSEE